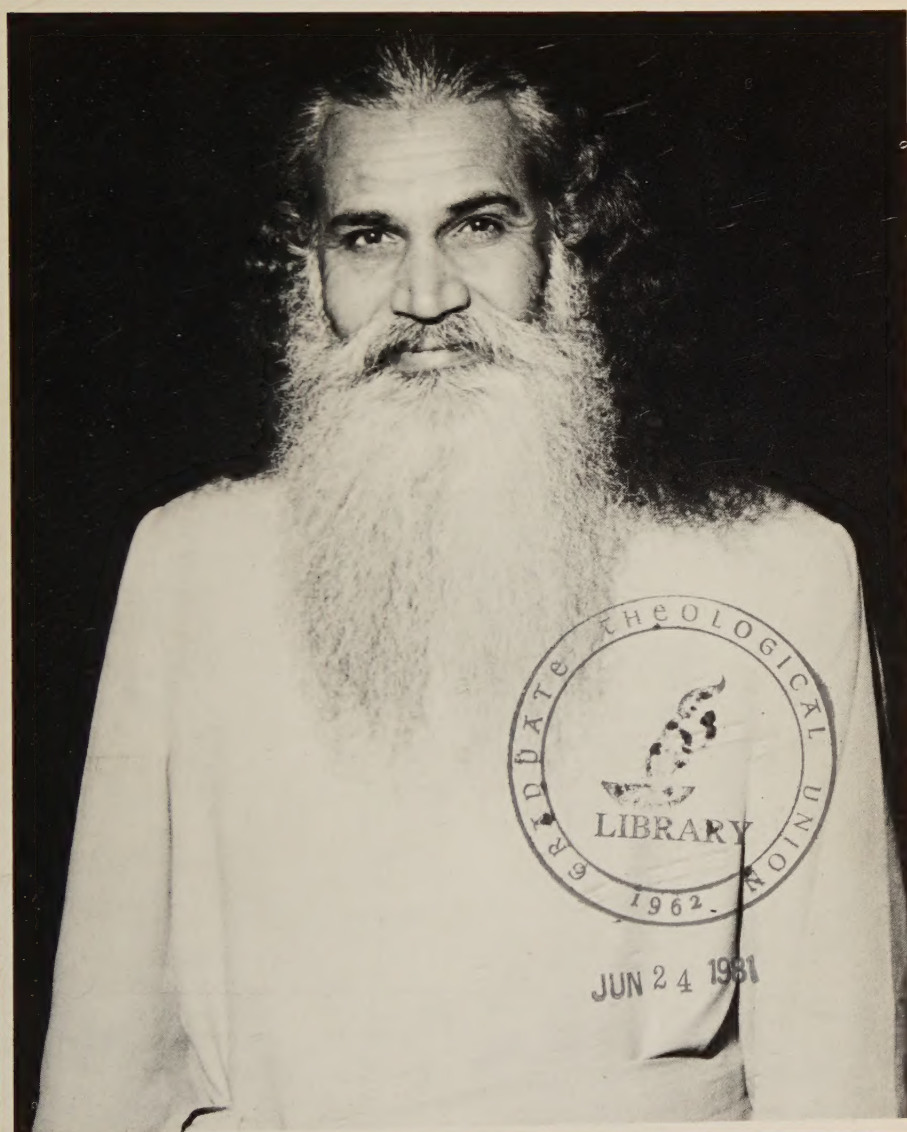


## Pathways to Peace 8: Austerity

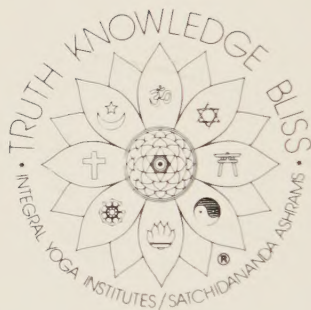
# Integral Yoga®

The Teachings of Swami Satchidananda



Sri Gurudev: You Asked for It

Attitude to Adversity by Swami Sivanandaji  
Children's Corner, OM Cooking, Yoga & Health



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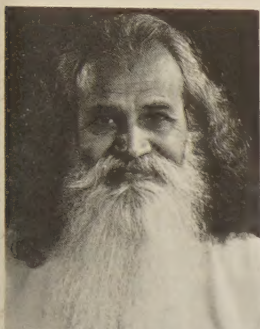
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# Integral Yoga®

The Teachings of Swami Satchidananda

Volume 12, No. 3 June 1981

## Pathways to Peace 8: Austerity

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*PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.*

### SPECIAL FEATURES

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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

## Letters to Sri Gurudev



Beloved Gurudev,

I was deeply touched by the devotees' reflections in the Jananthi (Happy Birthday) issue of the Integral Yoga Magazine.

Having been to several of your lectures and having read some of your books, like so many others I have found them invaluable in guiding me toward a path of inner strength and harmony.

Mostly though, I have come to know you through some of your devotees. They radiate peace and compassion and are truly the living reflection of your divine Wisdom.

-C.R., Los Angeles, CA.

Thanks to the Integral Yoga Institute for their cooperation and dedication at the Yoga retreat held at La Casa de Maria. It is a privilege hosting your group.

I admire very much the way in which your group respects the individual and structures a retreat to give fullness of life to all.

As I said to your staff, "I look forward to your coming to La Casa because you use it as well as, if not better than, any other group." We are always better for your having been here. God continue to bless you.

-D.G., Director, La Casa  
de Maria, Santa Barbara, CA

How joyous it was to be with you for a while at the Connecti-



cut Ashram. The visit was renewing in many ways.

I think I have become more faithful to attention to the Mantram and your presence within, guiding and directing. As a special practice I have been trying to become aware when ill feeling of any kind arises to turn it over to the Lord. I found that the more I tried to conquer it myself, the more it would stick. But simply exposing it in trust helps.

In the morning it is helpful to me to renew my dedication in the following form:

"This day I rededicate myself to God in the hands of Sri Gurudev. I offer myself to his guidance that his Spirit, the Holy Spirit, may direct me in following his teachings. I call upon the Lord Jesus to keep me obedient to this direction that I may realize my true Self and live out this union in compassionate service, loving devotion, and total surrender to the Light of Truth."

I ask for your prayers and blessing that I remain faithful to this offering.

-Sr. J.M., Hartford, CT.

I had this little exchange with my 4½ year old son before he fell asleep last night:

Ganesh: "God doesn't make you walk or run. You do that yourself. But God is still inside you. He helps you do things right. What about Swamiji?"

Me: "He always remembers God inside him."

Ganesh: "Swamiji is like God on land."

-P.W., Seattle, WA.□

## Integral Yoga® Magazine

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## Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

# TAPASYA: AUSTERITY

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",  
translation and commentary by Sri Swami Satchidananda*

Sutra 43, Book 2

KAYENDRIYA SIDDHIR ASUDDHI KSHAY-  
AT TAPASAH. *By austerity, impuri-  
ties of body and senses are des-  
troyed and occult powers gained.*

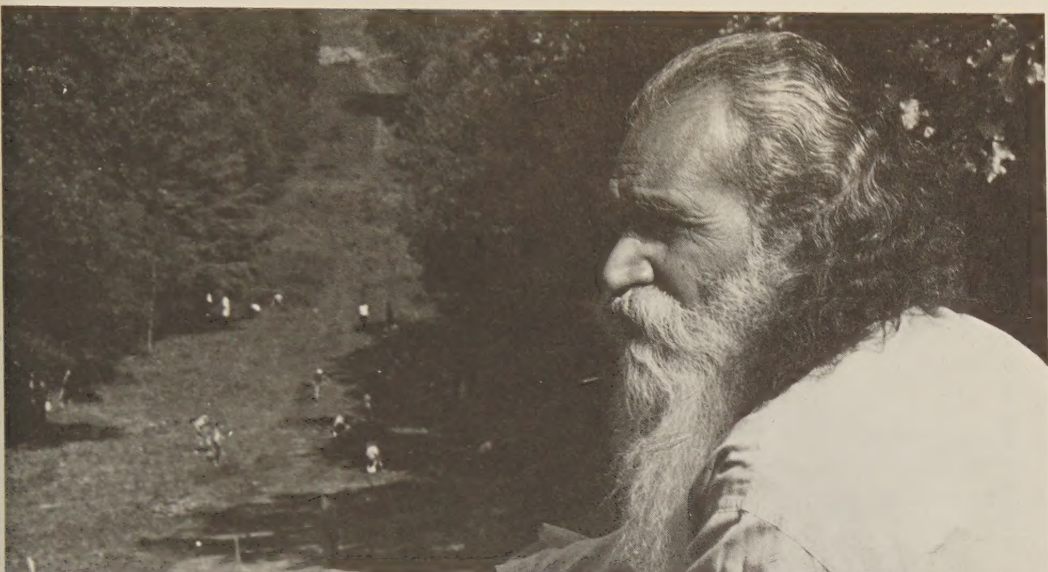
*Tapas* is generally misunderstood because it gets translated as mortification or austerity when it actually stands for something different. *Tapas* means to "burn or create heat". Anything burned out will be purified. The more you fire gold, for example, the purer it becomes. Each time it goes into the fire, more impurities are removed.

But how can this burning process be effected with our mental impurities? By accepting all the pain that comes even though the nature of the mind is to run after pleasure. Such acceptance makes the mind steady and strong because, although it is easy to give pain to others, it is hard to accept pain without returning it. Such self-discipline obviously cannot be practiced in our meditation rooms but only in our daily lives as we relate with other people.

*Tapas* also refers to self-discipline. Normally the mind is like a wild horse tied to a chariot. Imagine the body is the chariot; the intelligence is the charioteer; the mind is the reins, and the senses are the horses. The Self or true you is the passenger. And although control of the senses and organs often seems to bring pain in the beginning, it eventually ends in happiness. If *tapas* is understood in this light we will look forward to pain; we will even thank people who cause it as giving us the opportunity to steady our minds and burn out impurities.

In our lives there are hundreds of opportunities for *tapas*. Even a cloth must undergo *tapas* to become clean. What will the laundryman do with the cloth I take him to get cleaned? Will he fold it, put some sandalwood paste and a flower on it and give it back to me? No. First he'll soak it in boiling water with soap. Then he'll beat it every which way. Then he'll tumble and roll and squeeze it in the washing machine.





After that he'll dry it in a hot chamber and iron it. Only then does the cloth lose all its dirt and grime. It undergoes *tapasya* to become pure. The laundry man has no hatred for the cloth when he does all these things to it. He only wants to make it pure. It is out of his love that he inflicts pain.

The mind too must be washed, squeezed, tossed, dried and ironed. Don't think if someone causes us pain they hate us, but rather that they are helping us to purify ourselves. If we can think like this, we are real Yogis. If we understand this point and accept it, we'll never find fault with anybody who abuses, scolds or insults us. If flowery words make us happy but insults upset us, we know our minds are not yet strong. A word of abuse helps us understand our weaknesses. My Master Swami Sivanandaji said, "Adapt, adjust, accommodate. Bear insult. Bear injury. That is the highest *sadhana* (spiritual practice)." To go into a corner and say a *mantram* is easy *sadhana*. Anyone can do it. But

if we are insulted and keep a serene mind, it is higher than saying thousands of rosaries of *japa*.

Handling things that way takes great courage. A person who can only strike back physically may be physically strong but mentally weak. Mental strength comes by *tapasya*, accepting pain. Then pain is no longer pain but joy because we have realized the benefit of it. A beautiful example of this is the mother who feels so much joy in bringing forth a child although it may be very painful. She will never avoid that pain; rather she welcomes it knowing it is the price she pays for the great benefit later on. □

From Psalm 32

*I acknowledged my sin to  
Thee and I did not hide  
my iniquity;*

*I said, "I will confess my  
transgressions to the  
LORD";*

*Then Thou didst forgive the  
guilt of my sin.*

# *Nature of Asceticism*

GEMS FROM THE THIRUKURAL

*of Thiruvalluvar*

*It is the nature of asceticism  
to patiently endure suffering  
And not to harm living creatures.*

*Those who perform austerities  
are fulfilling their destiny.  
All others are ensnared by desire and  
unknowingly work their own destruction.*

*As the intense fire of the furnace  
refines gold to brilliancy,  
So does the burning suffering of austerity  
purify the soul to resplendence.*

*So potent is the power  
acquired through austerity  
That those who obtain it  
may even stay the moment of death.*





# ATTITUDE TO ADVERSITY

Sri Swami Sivananda

*from his book "Religious Education"*

Once the son of a poor woman died. She went to Lord Buddha and asked him to give her some medicine to bring the child back to life. Lord Buddha told her: "O lady! There is only one medicine which can bring back your son to life. Bring me a handful of mustard from a house where there has been no death."

The woman went from door to door and asked for a handful of mustard, if there had not been any bereavement in that house. But no one could oblige her. One man said: "I have lost my son." Another said, "My father died last year." A third man said, "My wife died last month."

The poor woman returned to Lord Buddha with a sad heart and narrated everything. Then Lord Buddha replied: "Do not think much of your own grief. Sorrow and death are common to all. Have equanimity, and broaden your goodwill and love."

Adversity is a blessing in disguise. It strengthens the will-power and the power of endurance and turns the mind more

and more toward God. It is a virtue that makes the idle industrious. It draws out the faculties of the wise. It puts a man to the necessity of trying his skill. It has the effect of eliciting talents, capacities which in prosperous circumstances would have remained dormant.

A smooth ocean never made one a dextrous captain of a ship. The storms of adversity rouse the faculties and talents of an individual and generate prudence, skill, fortitude, courage, patience, and perseverance. Adversity makes one think, invent, and discover. Great persons and saints have been tried, smelted, polished, and glorified through the furnace of adversity.

Do not put on a sad countenance when you are in adverse circumstances. Smile. Rejoice. Draw power and strength from within. Sing the Lord's name. Chant Om Om Om. There is a magazine of power and knowledge and bliss within your own soul. Feel this. Realize this. □

# You Asked for It

Sri Swami Satchidananda

*Sri Gurudev answers questions about Austerity*

## SERVICE OR AUSTERITY

*QUESTION: Which is more beneficial for Liberation? A life of austere spiritual practice or selfless service?*

*SRI GURUDEV:* They both mean the same thing. What do you think austerity is? Starving? Going naked and sitting in the cold? Is that what you mean by "austere spiritual practice?" That's not austerity. Who will benefit by that kind of life? Instead of such things, apply yourself; face the suffering which life sends your way and at the same time remove the suffering of others. That is what we call *tapasya*, true austerity. Don't purposely inflict hurt on yourself. That's not an austere life; that is self-mortification. No. Eat well, rest well, sleep well, and act to serve others. Face any kind of suffering to remove the suffering of others.

If somebody brings suffering to you, or if suffering comes to you for some reason, accept it as a gift from God for your purification. At the same time,

see that you do not bring suffering to anything or anybody. Let no suffering go on from you to other people.

Service, *karma yoga*, is the best practice. Do not think of yourself. Let others think of you. If you keep on working for days, somebody will notice and bring you some food. Real service, real *tapasya* means you don't think of your needs all the time; it is the business of others to take care of you because they need you. That is real austerity. We don't need to think of ourselves constantly: "What can I get? Is it time to eat? Is it time to sleep? Oh, I have a vacation, I must go. I worked so many days, now I need time for myself." Such an attitude is not service; it's a calculative job.

No demand should go forth from you. If at all there is a demand, it should be, "What more can I do to be useful?" It might bring some suffering in the beginning, but later on everything will come to your door. Hundreds will take care of you. If you take care of you, you are the only one to do



it; but if you just forget yourself and keep on serving others, everyone will take care of you.

## SOWING & REAPING

*QUESTION: How can one tell the difference between the suffering that is refining and the suffering that is poisoning?*

**SRI GURUDEV:** There is no suffering that poisons you. All suffering is for good. That doesn't mean that you should invite suffering by force.

By suffering you realize that you have done something wrong. Why is there suffering? To purify you. Why should you be purified? Because you are impure.

Suffering doesn't come to you by itself. You asked for it. Suppose you eat the wrong food. You will get a stomach ache. You asked for it; you can't curse the pain. On the other hand the pain is a boon; the stomach is trying to burn up that improper food you took in.

In the same way, even if someone seems to cause your suffering, you are really the cause for it. Suffering will never just come to someone for nothing. What we sow we reap. We can't escape from that.

We are the cause for our own suffering; that is one important truth to be understood. Suffering is the only way of getting relieved from certain actions. It's a kind of purgation. By wrongdoing we become impure; by suffering we are made pure again. Without suffering we can never get purified. Remember that.

Whatever scripture you read, whatever religion you follow, you can find this truth within it: by our selfish approach to things we invite trouble. Once we

invite trouble, we have to be purified from the selfishness. The troubles affect us in a way to take away the selfishness or to at least make us realize that the selfishness is the reason for the trouble.

Anyone who acts without selfishness, who is always dedicated, cannot be disturbed by anyone or anything.

Whenever you are unhappy or disturbed, please don't try to find an excuse or a scapegoat. That's the human tendency; the moment you are unhappy, you try to find an excuse. "Oh, that fellow there, he is the cause for my suffering!" People put the blame on someone else; they don't want to ever accept the fault as their own.

If you avoid selfishness, no one on this earth can take your peace away from you. You are the cause for your peace, your joy, or for your unhappiness. You are your own friend and your own enemy. The enmity begins at home. When you are an enemy to your self, the whole world is an enemy to you; you see everyone as your enemy. So let your peace, your friendship begin in you.

## REACTION TO ACTION

*QUESTION: You say pain is because of karma and understanding that makes the pain bearable. How does one find out exactly why he is suffering?*

**SRI GURUDEV:** It may be difficult to find out the exact reason for your pain. You may have to go deep into your own subconscious mind for the answer, to trace the *karma* (law of action and reaction). If you really want to you can do it. But I would say

what is the use? You may find the cause, but the suffering will still be there.

Instead of going into the precise reasons, say, "I must have done something. Certainly without that something the pain wouldn't be here. It's here. Alright. Let me accept it. In the future I'll be more careful."

It is here you should know the theory of *karma*, and why *karma* affects you. Anything that you do for your own selfish purpose will come back to you. Every action brings a reaction, painful or pleasurable. If you learn to live a selfless life and do everything as a selfless act, as a sacrifice, then there's no *karma* to affect you because you are not doing it for your own sake.

If suffering comes while you are acting as a selfless person, know that it is a result of some past *karma*, some act you performed when you were selfish which was still there pending. If you know that you are leading a selfless life, nothing will affect you. . .at least in the future.

### THREE AUSTERITIES

*QUESTION: Are there other ways to practice tapasya?*

*SRI GURUDEV: Yes. In the Bhagavad Gita, Lord Krishna divides the true austerities into three groups: physical, verbal and mental. He classifies worship, purity, straightforwardness, celibacy, and non-injury as the austerities of the body.*

Many people immediately come to the conclusion that physical *tapasya* is not suitable to them. The moment they hear the word "celibacy" they become dismayed. But *brahmacharya* or celibacy means control, not suppression of the

sexual desire. If the mind can be filled with sublime thoughts by meditation, *mantra* repetition, prayer, study of scriptures and contemplation of the sexless, pure Self, the sexual desire will be devitalized by the withdrawal of the mind. On the other hand, suppression of sexual desire will attach you to it again and again, producing wet dreams, irritability and mental restlessness. So the mind should be purified first, then it is easy to control the senses. Strict control over the senses without the proper practice will lead to difficulties instead of spiritual progress.

The next *tapas* is austerity of speech. Speech should bring tranquility and be truthful, pleasant and beneficial. As the Hindu saying goes, "*Satyam bruyat priyam bruyat* -- One should speak what is true; one should speak what is pleasant." And one should not speak what is true if it is not pleasant nor what is pleasant if it is false. If something is true and unpleasant, we should make it more pleasant by presenting it in a proper way.

Mental austerity is given by Lord Krishna as serenity of mind, goodheartedness, self-control, and purity of nature.

### TRANSCENDING

*QUESTION: How can we transcend the feeling of suffering?*

*SRI GURUDEV: Who has the desire; who faces the disappointment? The mind; not the true Self. If we understand that it's all part of the mind, and we are only observers then we are above the suffering. We should put ourselves in the position of the Knower. Then we are always free from all these bondages.□*



---

## BURNING THOUGHTS

"Misfortune is never mournful to the soul that accepts it; for such do always see that in every cloud is an angel's face."

-St. Jerome

\*

"Night brings out stars, as sorrow shows us truths."

-Gamaliel Bailey

\*

"The injuries of life, if rightly improved, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple."

-Cotton Mather

\*

"Misfortune makes of certain souls a vast desert through which rings the voice of God."

-Honore de Balzac

\*

"It requires more courage to suffer than to die."

-Napolean

\*

"God washes the eyes by tears until they can behold the invisible land where tears shall come no more."

-Henry Ward Beecher.

\*

"Forgiveness is rarely perfect except in the breasts of those who have suffered."

-unknown

\*

"Flowers never emit so sweet and strong a fragrance as before a storm. When a storm approaches thee, be as fragrant as a sweet-smelling flower."

-Jean Paul Richter

\*

"Who hath not known ill-fortune never knew himself or his own virtue."

-David Mallet

# Perfect Joy

*from The Little Flowers  
of St. Francis*

One cold winter day Saint Francis and Brother Leo were traveling from Perugia to Saint Mary of the Angels. Saint Francis called out to Brother Leo, who was walking a bit ahead of him, "Brother Leo, grant that God will help the Brothers in every part of the world always to be a good example of holiness and edification. But note and mark it down that perfect joy is not found in that."

After they had walked on a bit, Saint Francis spoke again. "Brother Leo, if the Brothers give sight to the blind, heal the cripples, drive out demons, make the deaf hear and the dumb speak, and even though it is a magnificent thing, raise the dead, still write that this is not perfect joy."

Still later, Saint Francis said, "Brother Leo, if a Brother knew all languages and sciences, was an expert in the Scriptures, could prophesy and foretell not only the future but also the secrets of the mind and soul, still you must note that this is not perfect joy."

After a moment, Saint Francis



cried out in a loud voice, "Brother Leo, little lamb of God, if a Brother spoke like an angel, knew the paths of the stars, the strengths of plants, the nature of birds, fish, and animals, was privy to all the secret treasures of nature, trees, stones, roots, and water, even then you must note that this is not perfect joy."

Further on their journey, Saint Francis again cried out, "Brother Leo, even if a Brother could preach in a way that converted all the infidels of the world, nonetheless, this would not be perfect joy."

After Saint Francis had been speaking in this manner for about two miles, Brother Leo asked, "Father, I beg you in God's name to tell me what perfect joy is!"

Saint Francis answered, "When we get to Saint Mary of the Angel



drenched to the skin, frozen, bespattered with mud, and half-starved and knock at the door; and the gatekeeper answers it and says, 'Who are you?'. And we answer 'Two of your brothers.' And he says, 'You are not brothers but frauds who go about cheating the poor out of their bread. Get out of here!' And then he slams the door so that we are left to spend the night in hunger and cold; and we endure all these insults and cruelties without murmur or complaint against the gatekeeper, thinking that God permitted him to treat us so--Brother Leo, write down that this is perfect joy.

"If we continue to knock, and he comes back out in a rage and sends us away with curses and blows, screaming at us, 'Get out of here, you bums! Go to a public hospice for there is neither bread nor board for you here.' And we

take all that with patience, happiness, and pure love--Brother Leo, note that this is perfect joy.

"If we, frantic from hunger and cold, knock harder, cry out, and implore him in the name of God to open up and let us in; and he, fed up, says to himself, 'Those are insistent idlers and need a lesson more worthy of their nature' and comes out with a club and grabs us by the hood and clubs us without mercy; and we endure all this patiently and with happiness while thinking of the sufferings of the loving Christ and how we should imitate him--that, Brother Leo, you should write down as perfect joy.

"Brother Leo, beyond all the graces and gifts of the Holy Spirit it is the gift to endure pain, injury, hatred, and disappointment for the love of God and thus conquer oneself."□

## The Blemished Diamond

a Jewish Tale

A king once owned an exceptionally beautiful diamond. The king was proud of this diamond for there was none in the world which could equal it. Now, one day there was an accident; and the beautiful diamond sustained a deep scratch. The king consulted the most artistic diamond cutters, but they all agreed that even if they polished the stone they would never be able to remove the imperfection.

Finally, the king called for the greatest lapidary in the country; and this man said that he would be able to make the diamond even more beautiful than it was before the accident.

The lapidary engraved a delicate rosebud around the imperfection, and from the deep scratch he made a stem. When the king saw what the lapidary had accomplished with so much ingenuity, he was filled with admiration.

MORAL: With perseverance it is possible to turn the worst fault into a virtue.□

# Money Well Spent

Rev. Surya Lipscombe



Since my ordination into the Integral Yoga Ministry last July, my wife Chandra and I have been tithing a percentage of our income to Satchidananda Charity Funds\* and to the Montreal Integral Yoga Institute.

At first it was a very concrete way for us to express our enormous gratitude to Sri Swami Satchidananda and his organization for bringing so much happiness and peace into our lives from his teachings and his own example. We, of course, intend our small donation to be for the rest of our earning lives; and we are discovering that it is bringing a new consciousness along with it. We have always handled our money rather carelessly and had trouble saving to make a large purchase or donation. Now we have to put aside regularly to make our tithe, which is really our pledge of love to all humanity, so we cannot allow ourselves to miss a donation date (unlike our phone bills). More important, it helps to remind us of Gurudev's constant personal guidance, and it makes his presence

more real in our daily life.

It is really easy to appreciate our North American birth and lifestyle, especially looking out at a blizzard from the warm comfort of our living room. Sometimes I think of the majority of the Earth's people who are hungry, homeless, oppressed or worse. And to think that all I have to complain about is poor TV reception or a long line-up at the cash register! For some reason we have been given wealth and ease, and I wonder why? Most of us don't merit it, and fewer still appreciate it. Is it a test to see how well we handle it? Or is it an opportunity to try to balance the Earth's wealth with our brothers and sisters the world over?

Each of us has tremendous energy in the form of money to channel into whatever ideal or project we choose. The utmost problem in the world now seems to be: Will it survive or not? I used to think, "Oh well, the United Nations will come up with a solution." or "It's so far away, what can we do?" Now I



realize that these groups and causes have failed constantly, and that all we hold so dear could be annihilated in a few moments so it is very much my problem.

The LOTUS project really made me think about all this. It is only through a proper understanding that we really are one in the Spirit that we get out of our petty hatreds and differences and find peace as individuals. And it is only through this understanding that mankind will ever begin to lay down their arms and open their hearts to one another as God intended. I am totally convinced that the LOTUS peace project offers one real hope to achieve this, and I want to do something about it. When my time comes to leave this body, I'll be able to look back on this lifetime and have the satisfaction of knowing that I made an effort to make the world a better place in which to live.

Sri Gurudev often talks about serving God by serving His creation and His children. God really doesn't need anything, of course; and maybe a nice gift would be to let Him see His children live together in harmony once again.

Just for fun I made a rough calculation on projected incomes for a lifetime of work, and it shows that someone earning today's wages will earn about a million dollars in his lifetime. That means a working couple will probably earn two million dollars! When I examine my spending habits, I become ashamed at the waste and extravagance. If I took all the money I wasted on excess

food alone during the last year, I could make a sizable gift for someone!

One very interesting development since we began to tithe is that we seem to be earning more and more all the time. We keep getting unexpected raises in pay, more job and teaching offers, and generally the money seems to do little else than pour in. I can't guarantee this benefit will come to everyone who tithes, but we don't have any problems in giving to other charities as well. Some people think that if they give, they will no longer have luxuries, but we have plenty of luxuries and consider our tithe an investment in the future.

I would just like to share with you that one of our greatest personal joys is actually signing our tithe cheque and putting it in the mail. Chandra and I feel that another goal has been reached; and just as we try to inspire positive changes in the world through our Yoga practices, so also our monetary contribution joins with many others to inspire positive changes in the whole world through the LOTUS.

As this issue goes to press, the digging for the LOTUS lake has been completed in Buckingham, VA, the lake has begun to fill, and a great ecumenical dream has started to be fulfilled.

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\*Satchidananda Charity Funds helps support and encourage the work of the LOTUS (Light Of Truth Universal Shrine), and other services provided by the Integral Yoga Institutes and Satchidananda Ashrams. For further information please write: SCF, Satchidananda Ashram, Route 1 Box 172, Buckingham, Virginia 23921. Thank you. OM Shanthi. □

# Acceptance & Resistance

Purusha Hendrickson  
psychotherapist

People who go to psychotherapists usually do so because of some mental or emotional suffering, such as depression, extreme anxiety or unmanageable stress, dissatisfaction with relationships with others, or some uncontrollable behavior or thoughts. Although there are specific Yoga practices to deal with these particular problems, the focus in this article will be on gaining a basic understanding of how the teachings of Yoga can help us deal with the difficult periods in life.

Those who have had the great opportunity to attend Sri Gurudev's satsangs have probably heard him state two very basic teachings of Yoga: "Don't do anything that will disturb your peace " and "No pain, no gain."

These two teachings may appear at first to be contradictory; it may seem that undergoing emotional pain must involve disturbing our peace of mind. However, *tapasya* means to accept suffering. It is the resistance to suffering -- or any experience for that matter --

which disturbs our peace. This is an important distinction. People often go through the same hardships time after time until they learn the lesson contained in the experience. The lesson can be learned only if one is accepting rather than resisting what is happening.

How is this done? How can we accept experiences, particularly painful ones? In times of our most severe hardships, the idea that we benefit from pain may provide little consolation. Furthermore, accepting suffering should not be misconstrued to mean passively being tossed about by the events of our lives. A Yogi's life is bold and dynamic. This first step in accepting pain is to see it not as something negative, not as a curse or a punishment, but as a gift with a necessary and specific purpose.

Another step is to take a look at what we do that leads to our resistance rather than acceptance of knowing ourselves -- both the small self manifesting as obstacles in the mind, and the true Self

which we really are.

Habits, or unconscious behavior patterns, serve to keep us unaware of ourselves. Although smoking, drinking, and overeating are commonly thought of as habits which dull our experience of life and injure our health, such habits can take many other forms as well.

Some people work too hard in order to avoid knowing themselves; others don't work at all. Some people are complaining constantly; others are polite but insincere. In each case, the behavior is automatic. The self-mastery sought in Yoga means gaining the ability to achieve what we want as well as overcoming the habits we do not want. It can be very beneficial to look at one's behavior through the course of a day to see what is done automatically and without awareness. We become able to act differently once we become aware of our behavior patterns.

Another important condition which enables us to grow from hardships is regularity in our spiritual practices. Meditation and Hatha Yoga result in our becoming grounded in an understanding of life which brings a peace of mind that is independent from the ups and downs of external events.

I remember working with a client who was overwhelmed by a combination of events that had her extremely upset. After a few minutes, I realized that our conversation was not calming her. We agreed that I would instruct her in deep relaxation. At the end of the relaxation, she looked up, her face aglow, and said: "I can't believe I was so upset over such small things."

Life in today's world is stressful and fast-paced. To

avoid getting caught in the high-speed frenzy, it is essential that we regularly take time to look within.

Finally, it is very important to keep good company -- particularly in times of emotional hardship. Sri Gurudev has said that when less than 100% of the mind is depressed, we can analyse the cause with the remaining part of the mind. But he goes on to say that when 100% of the mind is depressed, we should surround ourselves with others who can lift our spirits.

Christ teaches: "When two or more are gathered in my name, I am with them." The ecumenical understanding taught by Gurudev shows us that gathering in the name of Christ does not mean gathering in the name of a historical person so much as gathering in the experience of spiritual qualities such as peace, joy, compassion, and love. When those qualities are present, spiritual guidance invariably reveals itself.

It is often important to share our own secrets or things we are ashamed of in order for them to be less troublesome to us. This was probably the original purpose of confession. When people share what is truly troubling them, hearts open and life becomes much lighter. It also helps to divert our minds with serviceful activities.

During painful times, we should remember that God has not gone off duty, that Life is not making a mistake. At the times when our hearts are broken, it is useful to remember the Beatitude: "Blessed are the sorrowful. They shall be comforted." With the right understanding of life and the right company, that comfort will be abundantly available.□



*Featuring Papa's Parables*  
*by Sri Gurudev*



# The Statue and the Stepping Stone

There once was a temple in India where a beautiful stone statue stood on the altar as the object of worship for everyone who came there. From all over the country, people would travel to offer fruits, flowers, and prayers at the feet of the statue. At the base of this altar, there was a large, plain stone. In order for people to give their offerings, they stepped onto this stone.

Now, one day after an unusually large number of people had come to the temple, one man lingered behind; and he heard some voices talking softly. After a while, he realized they were the voices of the statue and the stepping-stone.

"I don't understand this business at all," grumbled the stepping-stone. "All these people come here. They decorate you. They give you presents. They worship you. But they just step on top of me. They just ignore me completely. It isn't fair!"

"Well," replied the statue, "You could easily be getting this treatment instead of me, but you missed your chance. The sculptor who made me brought a huge stone into his studio. When he found out it was too big, he broke it in half. I was one piece, and you were the other. He actually started working on you first. But as soon as he placed his chisel against you and made a little tap, you immediately shouted at him, 'Ouch! Don't touch me! How dare you hit me!'"

"He thought you were possessed by some devil so he put you aside and started working on me. I thought there must be some reason behind the taps and hits so I decided to wait and see. I waited patiently, and little by little he cut away the part that was no good. He didn't create me. A statue was always there, hidden in the stone. All he did was chisel away all the unwanted pieces and my true form emerged. That's the reason you are there and I am here."

Whenever you feel a little sad about something, simply remember this story. Any unhappiness you feel is just there to help you grow into the beautiful happy Self you really are.□

## The Love of the Destroyer

May He guide us through darkness.

May He take our minds and clean them.

He is one. He is Shiva. He is strong.

He is love. He is the Destroyer. He is Shiva.

Shiva Shiva Shiva Om Shiva.

## The Mother

The Mother is love and she is light.

She is pure joy and she is everything

And she lives in the heavens with the gods

And she is with us every moment in our hearts.

by Ramu Greenstone, age 10

# Middle Eastern Fare

Padma Wick

## BABA GANOUSH

### Ingredients

- 1 medium eggplant
- $\frac{1}{4}$  teaspoon lemon juice
- 2 Tablespoons Tahini sauce (see below)
- 1 clove crushed garlic
- 1 teaspoon salt

Cut, prick, and boil eggplant until almost charred. Peel and mash the eggplant. Beat in remaining ingredients. Sprinkle 1 Tablespoon olive oil and some fresh chopped parsley on top.

## TAHINI SESAME SPREAD (makes $1\frac{1}{2}$ cups)

- Mix together in blender:
- 3 medium cloves chopped garlic
  - 1 cup sesame tahini
  - $\frac{3}{4}$  - 1 cup cold water
  - $\frac{1}{2}$  cup lemon juice
  - 1 teaspoon salt

## BULGHUR-PARSLEY SALAD

### Ingredients

- 3 cups cooked bulghur (or extra-fine bulghur soaked and drained)
- 1 large bunch fresh parsley finely chopped
- 1 small red onion finely chopped
- 1 or 2 tomatoes chopped
- $\frac{1}{3}$  cup lemon juice
- salt to taste

Combine all ingredients. Let stand in refrigerator for a few hours before serving. □



# Day-by-Day with Sri Gurudev

HAWAII: Violins and Chelas. . .



January - March 1981

Just before Sri Gurudev left California for Australia, he was treated to a visit from our dear friend Rabbi Gelberman. Our beloved Rabbi was en route to a conference in the area and felt that he couldn't miss the opportunity for a visit with Gurudev at La Paz.

On January 22, Gurudev arrived in Sydney, Australia where he was greeted warmly by many devotees. Fred Lehner, who directs the IYI there had beautifully arranged a week full of programs.

Ms. Evie Turnbull hosted Gurudev on her radio program "New Awareness Form". This program is sponsored by the New Awareness Center whose purpose is to help promote spiritual awareness and the underlying unity behind all the paths. They distribute Gurudev's books and were thrilled to have him speak on the program.

Wherever Gurudev travels throughout the world, there are brothers and sisters of the Raja Yoga Centers eager to receive him with love and warm hospitality. He had lunch with the Brahma Kumaris at their Sydney center and shared inspiring words with them on purity of heart and the essential nature of God. "God is omnipresent; nothing exists apart from God." Gurudev explained that when we are purified we are like the butter that has been well churned from milk. Before it is butter, milk and water get easily mixed up; but once it is well-churned (purified), milk is butter and simply floats on the water. Gurudev explained that this is what is meant when we see Lord Krishna stealing butter: "He is capturing those souls who have

left their milky nature behind and have become pure like butter."

Through the kindness of Amoona Jordan, who was Gurudev's gracious host during his stay in Sydney, Gurudev was able to visit many lovely sights there as well as keeping up with his busy schedule of programs.

On the 27th of January, Gurudev addressed a gathering sponsored by the International Yoga Teachers Association (IYTA) at St. John's Hall in Paddington, a suburb of Sydney. An afternoon seminar had been held before Gurudev's evening lecture, which included an Integral Yoga Hatha class, a slide show of LOTUS, and chanting which was beautifully led by students of Swami Saytananda who came to have Gurudev's darshan. Gurudev told the gathering that it is very necessary to make a conscious effort to do the practices of Yoga. "What are the practices?" he asked. "Making every action a Yogic action where the aim is to help you have a clean body and calm mind."

The 28th of January was the very special day on which Fred's center was formally dedicated as an Integral Yoga Institute. The room was filled to capacity as Gurudev performed a simple and moving puja and gave his blessing that all who enter those doors would come to experience the peace and joy within. Another special blessing came in the form of a spiritual name for Fred - "Devadas". Later Gurudev told the group, "Another name for Integral Yoga is 'Poorna Yoga' which mean 'complete Yoga'. It is a beautiful blend, like a tea. The best tea flavor is gotten from a blend of teas. Let

the head, heart, and hands be well integrated."

Sri Gurudev had the pleasure of visiting once again with Mr. Joseph Brender, who expressed great interest in Gurudev's work in the United States, especially LOTUS.

On the same afternoon, Gurudev was invited to the home of Anne Sharpen (former IYTA president) also known as Swami Marakatananda. It was mainly through her efforts that Gurudev had traveled to Australia in 1979. Now as warmly and graciously as ever, Marakatanandaji made her home Gurudev's. He was invited to speak to students at herschool, the Triad School of Yoga. She introduced Gurudev as "The Yoga Master from whom I draw much of my inspiration for this Center." There followed a satsang during which Gurudev answered questions for three hours. Among other things, he described true samadhi as a well-balanced life.

Mr. and Mrs. V.P. Maharaj, formerly of Fiji, devotedly helped host Gurudev as they did so often during his Fiji visits.

## No Tricks

On the 30th of January, Gurudev was flown by private plane from Sydney to Buchan in the State of Victoria, at the request of Krishna and Radha Koch. Gurudev had visited their large Sunrise Farm in 1979. Since that time, they have begun developing a spiritual community on 1,000 acres next to Sunrise Farm. The new community is called "Ontos (Greek for "being") Wholistic Village." They were sponsoring a week-long Yoga Retreat and had asked Gurudev to speak there in the evenings. Gurudev was actively involved in the entire retreat. Many were doing the practices for the first time, and he lovingly

guided everyone through the entire week.

On one day, we all boarded the Ontos minibus for an outing to the beach. After relaxing on the beach, we found a nice shaded area where we enjoyed a picnic and satsang with Gurudev. There he explained the symbolism behind the great Hindu epic "The Ramayana". "Rama (the hero) symbolizes the pure Self. Sita (the heroine) is the individual self. By some temptation, Ravana (the demon) who is the lower self or demonic nature, carries Sita away to Lanka which is South (just like the lower spine). She had been living with Rama in Ayodhya in the north (higher spine). Hanuman is the symbol of Prana, the life force, as he is the son of the wind god. He goes to rescue Sita and sets fire to Lanka (the lower chakras) just as the practice of Pranayama awakens everything. Then Sita is carried up the sushumna (spiritual nerve center). This is also known as Tantric Yoga, but it is nothing physical. Tantra has nothing to do with sex. It is the union of the male and female within you. If you want to have sex, fine, have it BUT (another meaning for 'tantra' is 'trick') you don't have to 'trick' someone and call sex tantric yoga!"

During the retreat, Sri Gurudev performed a mantra initiation for 18 retreatants. He reminded them that japa (repetition of a mantram) is one of the best practices and virtually no other practice is needed if this one is done well. At the end of the initiation, Gurudev thanked the initiates for "giving me the opportunity to be the instrument for the Divine Vibration to come through as it was passed through my Master to me."





Top left: Dedication of Melbourne IYI (with Premadasa); top right: with Amoona Jordan & Devadas Lehner; above: with the Obeyesekhere family

Arriving in Sydney

Canberra: Radha Koch, Anne Brown, Ingrid Weise, a yoga student, Sri Gurudev, Mrs. & Mr. Smith, Pam Brown & Krishna Koch (front)



After the retreat, Krishna and Radha told Gurudev how thrilled they were with the blessing of having his presence there and what a transformation they felt. They wanted to offer their lives to his service and would even pack up and leave everything to move and work at the Virginia Ashram. Instead, Gurudev told them that they are offering a unique opportunity to so many there in Australia, and they should continue their noble efforts. If that is so, they said, they'd like to rename their community "Ontos Yogaville" with Gurudev as the Trustee. Gurudev accepted. They also gave a generous donation toward LOTUS, before joining Gurudev as he traveled to other points in Australia.

### Youngest Yogi

Arriving in Melbourne on the 6th of February, Gurudev was greeted by the directors of the Swadhyaya School of Yoga -- Phillip Ring, Wendy Burgess, and Valerie Ruberto. They had arranged beautiful hotel accommodations equipped with kitchen, food, and even an altar with a large picture of Master Sivanandaji in Gurudev's room.

Krishna and Radha drove Gurudev to the William Ricketts sanctuary in Mt. Dandenong. Mr. Ricketts is a well-known sculptor who has been inspired to create a rain forest sanctuary. Amid the trees, rocks, and earth his sculpture has been placed, capturing the essence of the Aboriginal spirit. Mr. Ricketts told Gurudev that it is the reverence for life and the underlying unity behind the entire creation that has inspired his work. Mr. Ricketts was thrilled to meet Gurudev and explained that when he traveled to India he also saw that spiritual awareness in

the religious traditions there. Nearly 81 years old, Mr. Ricketts is still actively working and after presenting Gurudev with a piece of sculpture, he said, "I will return to my studio now and continue working on what may be my greatest work. And I will bring to it new power, peace, and love now that I have met you."

That evening Gurudev was invited to speak at the Shanthi Niketan Yoga Centre by its director Mrs. Shanthi Gowan. Her center is an active one with over 300 students. After the talk, Shanthi invited Gurudev to her home for a delicious dinner which she prepared specially in the South Indian style in honor of Gurudev, though she is from North India.

Whenever he visits Melbourne, Gurudev is certain to receive an invitation to the home of dear friends from Ceylon, the Obeyesekhere family. Gurudev had the pleasure of knowing the entire family since the days when he served in Ceylon, now known as Sri Lanka. In fact, Mrs. Obeyesekhere used to demonstrate postures during Gurudev's lectures. Now, 18 years later during this Melbourne visit, she was preparing tasty dishes that Gurudev had enjoyed in their home in Ceylon. Dr. Obeyesekhere is a well-known heart specialist and they have four lovely daughters.

Gurudev arrived at the Swadhyaya School of Yoga and found that its directors were requesting him to dedicate it formally as an Integral Yoga Institute. They had already set up an altar prepared for a puja. Gurudev consented and told everyone that the interest he saw in Australia really surpassed his expectations. Phillip, to whom Gurudev referred as the "personification of love",

was renamed "Premadasa".

Just before he left Melbourne, Gurudev appeared on Channel 10 TV's "Good Morning Melbourne" which is hosted by Roy Hamson.

Early in the evening on the 9th of February, Gurudev arrived in Adelaide and was greeted by the open arms and overflowing heart of Mrs. Gerta Stanislawski. Although she is in her 70's, Gurudev calls Gerta his "youngest yogi". Her beautiful home is an expression of her love for Gurudev. She raises flowers in her garden just to bring to her altar in the Yoga room where she teaches three classes each week.

Gerta had gotten help from a wonderful guardian angel. Swami Mantra Moorti, a student of Swami Satyananda, had learned that Gerta was expecting Gurudev and was making preparations all by herself. He immediately pitched in and did everything possible to help her prepare and continued to help after Gurudev's arrival.

Over 100 students came to an afternoon Yoga seminar and heard Gurudev ask, "Which is greater, a person who aims and kills a rabbit or one who aims at an elephant but misses?" There were opposing views, but Gurudev cleared up the controversy: "The greater is the

one who aimed at the elephant. Our ambition should be the highest, nothing less than that."

Just before Gurudev left Adelaide, Gerta told him that she could not rest until he would accept her home as an IYI. How could Gurudev refuse such a beautiful request!

En route to Canberra, Gurudev changed planes in Melbourne and had a chance to visit the IYI family there once again. In Canberra, he was greeted warmly by Ingrid and Siegfried Weise, who had helped host Gurudev when he was last in that Capital city. The Weises were delighted to have Gurudev stay in their home and had arranged a full program for him.

On the morning of 12 February, Gurudev was interviewed on the University of Canberra radio station and went from there to a beautiful luncheon. Through the kindness of Dr. Hellmut Schatzschneider, Deputy Head of Mission of the German Embassy, where Ingrid is employed, a sumptuous feast of food and inspiring words were enjoyed by the sixteen guests.

Just before he left Australia for the States, Gurudev was presented a beautiful Lotus shaped candelabra by the Sydney devotees, a reminder of a wonderful visit.

## HAWAII: Playing Chela

Friday the 13th, was a lucky day for Gurudev's Hawaiian devotees for he arrived in Honolulu that morning from his travels in Australia. Irene Au drove Gurudev to the home of Peter and Rosanna Hsi who are always happy to host him on his visits there.

On Valentine's Day, Sundari Wiig had planned a small intimate get-together of just a few people with Gurudev, but the num-

bers quickly grew to over 70. Gurudev began by reminding them all, "Underline this six times: Nobody, nothing can bring you happiness. How can you be happy? Just by knowing this. You are happiness already. What you see outside that seems to bring happiness is only the reflection of the happiness within you already."

Some musical offerings were presented by a flutist and a cell-



ist, both named Bob. Gurudev recognized Bob the cellist as the musician who played for him at La Paz with Paul Horn a few years ago. After the music, Gurudev commented, "The flute is how we should be, empty so God can play His song through us. And the strings of the cello should be well tuned. That is attunement. Do you know what a cello is?" With a look of child-like glee, Gurudev said, "A cello is a *chela* (disciple). It is well-tuned and lets the bow be put this way or that."

Lakshmi Au performed a beautiful hula to a Hawaiian lullabye; and her father Steve performed an an-

cient hula in classic form.

Another evening, the Au, Wiig, and Hsi families all took Gurudev to a Chinese restaurant. The dessert was an unexpected reunion between Gurudev and Ram Dass, who was arriving at the restaurant just as Gurudev did. They embraced and laughed as they realized that they both had been touring Australia at the same time but had kept missing each other only to meet here in Hawaii. At the end of the meal, Gurudev sent a special bean cake (symbolizing longevity) to Ram Dass' table; and Ram Dass presented Gurudev with a lovely book of photographs of Neem Karoli Babaji.

-Sister Devi Chaitanya

## CALIFORNIA: Flowers Not Arrows

*"Love need not pain the heart. . ."*

On 21 February, Sri Gurudev spoke at the Church of Religious Science to continue the Saturday Satsang series in Santa Barbara. He beautifully illustrated the theme -- our first duty is to seek the Kingdom of God -- by telling the story of a king who promises his subjects that they can have whatever is in his garden. Various people choose different objects, but one woman chooses the king who is also in the garden. She says: "When I have you, everything that belongs to you is also mine."

The next afternoon, Gurudev attended a belated Valentine's celebration at the first Congregational Church in Santa Barbara. The living room was decorated in charming fashion. Paul and Helen Hansma covered the mantle with all the religious symbols, set with large red and white, delicate handmade hearts. Sri Gurudev commented on the custom of portraying Cupid as shooting an arrow through

the heart: "The heart should not be pierced. Cupid throws jasmine and rose flowers, not arrows. Love does not need to pain the heart. Cupid's bow is made of sugar cane. The string is made of little beetles holding hands." Our guru's delightful description spread a sweetness through the room, touching each heart.

At another Saturday gathering, Gurudev spoke of Virginia Yoga-ville and LOTUS. He said: "We have killed enough people in the name of religion" and told us to "go to people of good living and ask them to bless you. Their words bring good vibrations. Even by seeing or thinking of them, you get blessed."

When asked his view of the world at this time, Sri Gurudev said, "The world at this time is heavy, dense. Denseness comes before the dawn. A new age is coming."

-Krishnadasi Mouw/  
Ganga Marceaux

## GRASS VALLEY: Rainbow Man

On 26 February, a wonderful adventure with Sri Gurudev began in northern California. Swami Dayanandaji and I had the opportunity to fly with him and Atma Hansen up to Grass Valley where Gurudev would be the guest at several programs. We were in a small four-seater plane, surrounded by storms and rainbows the entire trip. In fact, a full circle rainbow (at times, a double rainbow) seemed to travel alongside the plane with us for at least ten minutes. The rainbow swooped down on one side, continued along the ground and then swooped up the other side. It was so magically beautiful that I asked Atma, who is a physicist, if such a thing was really possible. He replied, "Yes, when there's light reflecting from all sides." And with Gurudev present, that is always the case.

We were met by Gurudev's hosts, Sita and Ram Jensen and their young son, Tao. Sita did a remarkable job overseeing a LOTUS dinner that served over one hundred people, a lecture which had a standing-room-only crowd of about five hundred people, and she attended to all Gurudev's accommodations. Her loving care, ease, and flexibility were truly an inspiration.

From the airport we went to the American Victorian Museum, which was to be the site of the dinner, lecture, and a radio interview. Gurudev was interviewed by Arthur Cohen and Sadasiva of KVMR-FM, the educational and community station.

The interview was followed by the LOTUS dinner, a vegetarian feast lovingly prepared and served by the local devotees. Many friends from the Ananda community were present, and the very large

room was filled to its capacity. Gurudev spoke about how in the future all shrines will be LOTUS shrines, having the different religions under one roof to emphasize the unity among all the diverse paths. He also said that he feels that the LOTUS will be a great healing center. People will only have to come in, sit for awhile, and the beautiful thoughts and vibrations that went into producing the LOTUS will have a healing effect on them.

The next day Gurudev was invited to Ananda, Swami Kriyanandaji's beautiful community in the foothills of the Sierras. The highlight of the tour was the visit to the school which is situated on the highest point of the property. Each grade of children had prepared a special offering for Gurudev. The youngest ones recited a poem about the "Rainbow Man", very reminiscent of our flight the day before. All the children radiated love and openness; and, as they totally surrounded him and completely covered him with kisses, all Gurudev could say was, "You people really know how to give."

That afternoon, Gurudev visited Vrindavan, Swami Vishnudevandanandaji's Ashram in Grass Valley. He toured the property and met the family there, remarking on how much just a few people are accomplishing.

That evening Gurudev lectured to a full capacity crowd and was received with enthusiasm and genuine appreciation. It was truly a blessed opportunity and inspiration to witness once again how Gurudev is so completely a loving instrument of God's grace, peace and joy. -Swami Karunananda M



CRYSTAL CATHEDRAL: Rev. Schuller, Mrs. Duffy and Sri Gurudev

## Mother Love

Through the loving kindness of Rev. Ishwaran Cowan, one of Gurudev's senior students, Gurudev spent several days in sunny San Diego, California. During his stay there, he enjoyed a lovely harbor boat ride with another longtime devotee, Dr. Sandya Gouger. From San Diego, Gurudev traveled to Long Beach to the home of Ms. Marion Taylor, who had arranged several programs there. Gurudev addressed the students and some visitors of California State University on one of his favorite themes: "Truth is One, Paths are Many."

Gurudev also had the pleasure of visiting the home of Dr. and Mrs. Mahadevan, where he blessed their recently married daughter Yamuna, visited with Dr. and Mrs. Parthasarathy, and enjoyed a delicious feast.

On the 12th of March, Sri Gurudev visited the Crystal Cathedral in Garden Grove. The Cathedral is the result of the ef-

forts of the respected Rev. Robert Schuller and is constructed entirely of glass. As Gurudev entered the magnificent Cathedral, a gentleman approached with outstretched hand and introduced himself as Mr. Warren Duffy, who in 1974 had arranged the entertainment for Gurudev's 60th Jayanthi celebration at the Beverly-Wilshire Hotel. Mr. Duffy is now working directly with Rev. Schuller and, under his instructions, had come to see that Gurudev got a full tour of the Cathedral. Although he was scheduled to be out of town, Dr. Schuller arrived directly from the airport and greeted Gurudev warmly. Mrs. Terry Duffy, who had read Gurudev's books and had practiced meditation, expressed her delight that the Lord had arranged this very special reception for "such a special person as Swamiji." Dr. Coffin, the Deputy Minister, and Sri Gurudev exchanged thoughts about the



ecumenical work going on in the United States.

That evening, Mrs. Alberta Burson graciously hosted a LOTUS fund-raising dinner in her Long Beach home. The LA IYI had organized this evening that featured a very dear and special guest, Rev. Gesshin Cheney.

On 13 March, Gurudev visited with his beloved "Hong Kong" family, the Chans. They were so happy to receive him in their home and prepared special Chinese food. As they have done for the past 20 years, they showered him with their love, and daughter Renee played beautiful classical piano pieces for Gurudev.

The same evening, Gurudev spoke at the Dominguez Hills branch of California State University. Rev. Maitreya Cerrone, who teaches a Yoga and meditation course there, organized the talk under the auspices of the Philosophy Department. Gurudev talked about true love and said, "The Mother's love is the greatest. Her sacrifice is the greatest. We produce bombs and blow up the earth, still she supports us. We pollute Her air, still she sends the breath into our lungs. We pollute the water, still She provides us with something to drink. There is no higher love than the Mother's."

-Sister Devi

## COLORADO: Boulder Is Bolder

On the evening of 16 March, Gurudev spoke to 450 enthusiastic listeners in Boulder, Colorado. The crowd laughed as he said, "Thank you for lifting me to these heights!" (Boulder has an elevation of 5400 feet.)

"The biggest victory," he told the audience, "is the one over your own mind. Remember Boulder people are bolder!"

He reminded them to be happy always. "All Hindu swamis' names end with 'ananda' which means bliss. When you renounce your 'I-ness' and 'my-ness' and selfishness, you can live in the world like a fish in the water. You will have bliss always. You can swim through life and have fun without getting drowned in it. In the water of life, swim like a fish, float like a Lotus."

After the talk, 58 people from the Boulder and Denver area came together for a LOTUS fundraising dinner, beautifully arranged by Parameshwari and Paramdhaman Dinsmoor along with the IYIs in

Boulder and Denver.

The next day a luncheon was arranged in honor of the reunion of Sri Gurudev with three long-time devotees who are now practicing the teachings of Tibetan Buddhism. Ösel Tendzin, Vajra Regent, is now second in rank to Chögyam Trungpa, Rinpoche. With him were Ken Green and Steve Futral. These three were some of the beginning pioneers of the LA and Boulder IYIs. Now after seven years of separation, they all came together to see their first spiritual teacher. As they all sat together, Gurudev told them how proud he was to see them grow and mature in such a way, for paths to that Truth are many.

That same evening KGNU radio and the India Association in Boulder invited Gurudev to a concert given by Ravi Shankar. This great musician is a long-time friend of Sri Gurudev, and the two met backstage before the concert for a warm greeting.

So soon, it seemed, Gurudev was at the airport once again on his way to the East Coast. Yet, his Colorado devotees were left with

full hearts and the feeling of amazement that he can give so much in such a short time.

-Swami Nischalananda Ma



YOGAVILLE EAST: Helicopter launch in the backyard

## POMFRET, CT: Triple Gems

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Sri Gurudev arrived very suspiciously (because it was such an auspicious day: the first day of spring and the full moon) just in time for the Integral Yoga School children to be getting out of school. They came running from the sand-box, hopscotch chalk, and basketball net to garland him with a beautiful lei of paper flowers interspersed with resolutions they told him to be sure to read. They also presented him with a lovely orchid plant with six blossoms.

The children also gave Gurudev an invitation to come to lunch at the school, Tuesday, Wednesday, or Thursday! They've learned to cover all bases. When Gurudev accepted for Wednesday, 25 March, they graciously invited the rest of the Ashram for a gala spaghetti dinner. Since the IYS children cook their

own lunch every day in addition to their other activities, they are all experienced cooks and a spaghetti lunch is no ordinary meal!

The next day, again just as school was letting out, Gurudev invited everyone to the back lawn to see the launching of his model helicopter which he put together himself from a kit Tyagaraj had given him. As he was leaving someone asked if he would give us a satsang some day on "true" Hinduism.

Gurudev said, "Anything you do well is Hinduism. To live a peaceful, useful life is Hinduism." Then as he carefully covered up the model with a blanket before closing the trunk of the car, he turned to us with that familiar gleam in his eye,



reached into his pocket and pulled out his key-ring. "Not to lock the trunk with the keys inside it is Hinduism."

As he was about to start the car, one of the monks approached him with a question; and as he started to speak, the others drifted closer and closer until they were within earshot. He was telling her about the new language some of the convents are using, replacing "poverty, celibacy and obedience" with "contentment, detachment, and surrender." "You see," he said, "these terms are thousands of years old. . .we keep coming back to the same ideas. Contentment, detachment, and surrender. Remember these three. Anyone who comes here to live should come intending to follow these triple gems."

During a satsang on 21 March, Gurudev spoke about ahimsa (non-violence) and how according to the law of the universe, when one is grounded in ahimsa, all violence ceases in his or her presence.

Someone asked: "Then please explain about Jesus. Why weren't the people who crucified him affected by his non-violence so they wouldn't kill him?"

Gurudev explained that it wasn't an act of violence. "Those Romans who nailed him to the cross had no hatred for him. No. Probably they even were a little hesitant to do that. But they were just doing their job. They did it, but it wasn't an act of violence. Even so, Jesus could have gotten out of that if he wanted. He didn't have to go through it. But because it was God's will, he surrendered and underwent that. That is the beautiful lesson he taught by his life."

As Gurudev drove past the main building on his way to the airport, he was greeted by a couple with their young child. The mother had just given birth to a still-born baby the night before, and they had come for Gurudev's comfort, counsel, and blessing.

He reminded them that death is "like changing a shirt. . .just a change of form. We should be happy for that soul, that it finished its karma so soon. It got its diploma and graduated without even having to enter the school."

When the father explained that they weren't sad for the soul of the baby, but were sad for themselves because they'd wanted to share their home with the child, Gurudev said, "You shouldn't even want that. You should feel, 'We are happy to do that, and if the Lord sends the baby we'll accept it.' But you shouldn't desire that for yourself." They also expressed that this experience had changed their feelings about a family; that they had previously felt they wanted their own children, but now they saw that if they really wanted to share their home with children, it didn't matter where the children came from. It was the sharing that was more important; now they are considering adoption.

Their three-year-old son came up and told Gurudev, "The baby died. The soul went out of it." Gurudev said, "See, he knows. He should be teaching you people. See how natural the children are. He's fine. He might have a moment of sadness, but it's over in a minute. That's how the children are, because they understand these things. They learn to become attached and to be sad because that's what we teach them. We shouldn't teach them to make our mistakes."

-Swami Sharadananda Ma □



## *Wisdom Offering*

*Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.*

# Integral Yoga

**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja  
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



**Karma  
Yoga**

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa  
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



**Bhakti  
Yoga**

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha  
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



**Jnana  
Yoga**

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda